1: Metraux E-5 (1934-1938) 1940
OY2 Easter Islanders OY2

533 177 known and do not seem to be very ancient. He obtained some recitations associated with string figures and one love song.

The present-day natives are very fond of singing. Their musical lore is abundant, though most of the songs are of Tahitian or Chilean origin. They pick up melodies quickly from seamen. Hymns taught them by missionaries have been transmitted through two and even three generations without the slightest change. These hymns consist of European motifs modified by Tahitian influence. Sophia Hei and another woman have a singing school where the girls gather twice a week to practice hymns for Sunday mass. The native choirs are well trained and sing in perfect harmony.

[795 868]

533 The few old songs which are still remembered are sung while sitting on the heels, and the measure is marked by the balancing of the body from one side to the other. The word *rutua* means singing in choir or marking the cadence. In church the women singers squat on the floor. The voice of the leader, who always starts the song, is heard quite distinctly above those of the other singers. I heard the native songs only at church or when especially requested.

In days gone by the natives sang during feasts, and at the time of the 533 changing moon they used to dance and sing in the evening and late into the 536 night. As proof of their ability to improvise short musical pieces I transcribe 539 here a song composed by Maria Ika, my informant's wife, on the occasion of the transporting of the stone image which is at present in the Museum of the Cinquantenaire in Belgium.

Ka totoi ia ahu Orongo,	They have been hauling from the ahu Orongo,
Ka totoi ia ahu Orongo,	They have been hauling from the ahu Orongo,
Ka totoi a te hanga tomo	They hauled those who landed at the bay
Reka hiva e roou korua	The joyous foreigners you take care
A Hanga-one-one mo nnu,	Of Hanga-one-one to carry it,
Mo hata i runga i te ahu	To put it on an ahu
Ui uka o te Peretia.	Where the Belgian girls will see it.

Short compositions which describe the cause of a feast or in some way 533 allude to it are still sung by the natives. To celebrate the arrival of the 539 Chilean training ship *Baquedano* a few years ago, the natives had a feast at which they sang the following song, contrasting the stinginess of the crew of the *Araucano*, another Chilean ship, with the more generous behavior of the crew of the *Baquedano*.

E rake rake te *Araukano*,	The *Araukano* is bad,
Te nehenehe te *Baquedano*.	The *Baquedano* is good.

Some 20 years ago the natives composed a song in honor of Edmunds, former manager of the Williamson-Balfour Company, whose native nickname was Moni-hiva. The song is still popular.